

La Sessualit Secondo Giovanni Paolo II

Trattato moderno di psicopatologia della sessualità

Fernando Liggio 2010

Familiaris consortio (Esortazione Italiana) Giovanni Paolo II (San) 2020-08-08 Familiaris consortio, in italiano L'insieme della famiglia, nota anche col titolo alternativo di Sul ruolo della famiglia cristiana nel mondo moderno, è la prima esortazione apostolica post-sinodale di San Giovanni Paolo II. È stata promulgata il 22 novembre 1981.

La Chiesa e le sfide della modernità Giovanni Filoramo

2014-04-10T00:00:00+02:00 Viviamo oggi in Italia un rinnovato scontro tra Chiesa cattolica e modernità: un conflitto che sembrava appartenere al passato, impensabile in una società postsecolare. «La radicalizzazione dello scontro, il crescere delle polemiche, l'inevitabile necessità di prendere posizione in un confronto che tutti ci coinvolge, non deve far velo alla necessità di conoscere le posizioni degli avversari in campo: in questo caso, di un magistero che ha alle spalle secoli di riflessione dottrinale».

L'Église face aux défis pastoraux pour la famille à

Madaddgascar Bruno Nicolas Raheritiana 2019-04-05 Le livre est une recherche sur les manières et les moyens de sauvegarder et de promouvoir la famille à Madagascar. À cause des différents problèmes, surtout la pauvreté, la vie familiale malgache n'est pas stable. Les différentes institutions existantes au sein de la société malgache, et surtout l'Église catholique à Madagascar, y ont une grande part de responsabilité. Cette dernière doit agir conformément aux directives de l'Église universelle en maniant bien la réalité dans l'Église locale. Pourquoi la question sur la famille est une question urgente? Avec les problèmes qui l'ont

tirillée peut-on sauver la famille malgache?

Dal sogno alle nozze Giovanna Legittimo

2023-10-02T00:00:00+02:00 Il testo si inserisce in un percorso editoriale e pastorale che risponde concretamente e in modo organico al desiderio di papa Francesco di dare seguito alla sua ripetuta indicazione della necessità di un nuovo catecumenato in preparazione alla vita matrimoniale. Lo sfondo del percorso che comprende le diverse tappe dell'amore è la teologia della tenerezza che si fa antropologia e pedagogia della tenerezza.

La alianza y la unión conyugal II PedroJuan Viladrich 2020-10-13

Componen este segundo volumen diecisiete trabajos, cuya amplia diversidad de temas y estilos literarios se ha organizado en tres partes: los textos y ensayos, los apuntes y notas, los informes y declaraciones. En cada uno de ellos y, sobre todo, en su conjunto el lector encontrará -como la han calificado los propios colegas del autor- una de las propuestas más innovadoras, sólidas y originales, inspiradas en el humanismo cristiano, sobre la sexualidad, humana, la condición masculina y femenina, el amor de la pareja humana, la unión conyugal y la familia de fundación matrimonial, con una acerada crítica diagnóstica del presente y un lúcido pronóstico sobre el futuro. Teniendo cada trabajo su propio interés y hallazgos, en este obligado resumen

subrayaríamos: El amor conyugal entre la vida y la muerte por su demoledora crítica del matrimonio como un contrato y por la novedosa exploración de las tres sucesivas estancias de la unión cobioográfica íntima, como nuevo modo de ser de los esposos; Por qué y para qué uno con una para toda la vida, donde se afronta la crisis de identidad y la fragilidad de las relaciones sexuales actuales y se propone una poderosa y sugestiva fundamentación teórica y práctica para la fidelidad exclusiva y definitiva de la unión de amor conyugal; El pacto conyugal, para entender hoy ¿qué es casarse?; y ¿Qué es enamorarse?, una fascinante exploración de su estructura interna y sus dinámicas, con descubrimientos que rompen tópicos, mitos y lugares comunes, y

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aportan luces a la mente y al corazón, no solo a quienes se enamoran en cualquier edad, sino a psicólogos, terapeutas, educadores y padres.

I WAS GAY ONCE in Medjugorje I found myself Luca Di Tolve 2020-10-15 Luca Di Tolve was born in Milan. He and his wife Terry founded the LUCA® project A conference speaker and promoter of training courses in favour of the new evangelisation, Luca conducts a series of spiritual exercises along with many priests and experts aiming at bringing men and women back to their true identity that identifies itself with Christ. Abandoned by his father as a child and trying to handle a very demanding relationship with his mother, Luca finds himself questioning his gender identity and begins exploring the homosexual sphere. As he comes of age, he decides to come out of the closet and live his life without fear of judgement. In the 90s Luca is elected Mr. Gay at a very important Italian contest. Suddenly he becomes a much sought-after popular celebrity. His new life leads him to a world of transgression without end and his greatest enemy is lying in ambush around the corner. AIDS takes away his best friends and leaves him alone, in the dark. He is filled with anger towards God. Luca then chooses to undertake a journey that will change his life forever. He converts to Christianity. As time goes by, he finds a way to heal his wounds and vows to follow the teachings of Jesus Christ. He regains the part of him he lost along the way and resumes his life as a straight man. A long journey, full with doubts and struggle, leads him to Medjugorje (Bosnia and Herzegovina). His encounter with the Virgin Mary is of great importance as it confirms his desire for a change and rebirth. After a life of hardship, he finally finds love and begins life anew full with joy and happiness with his wife Terry and their daughter Gemma.

La Civiltà cattolica 1982

Desiderio e dono Fabrizio Vignati 2011-10-01 «Che cos'è l'amore?» è una delle domande fondamentali per la vita di una persona, ma è esperienza comune assistere ad interminabili

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conversazioni sull'amore che - alla fine - non portano a nulla. La ragione è semplice: il moderno termine «amore» ha...

Per una cultura della famiglia: il linguaggio dell'amore Livio Melina 2015-11-11 Voluta fortemente da Giovanni Paolo II e rilanciata con decisione dal Santo Padre Benedetto XVI, la riflessione intorno all'amore coniugale e alla sessualità umana appare oggi maggiormente bisognosa di approfondimento e specializzazione. Di fronte all'ideologia antipersonalistica del gender che riduce la sessualità umana ad una ricerca individualistica e arbitraria del piacere, la proposta cristiana non si limita a contrapporre delle limitazioni moralistiche. Per approfondire questo percorso, Mons. Melina, Preside dell'Istituto Giovanni Paolo II per gli Studi su matrimonio e famiglia, insiste sulla pienezza teologica del corpo, che nulla toglie, ma apre prospettive di straordinaria ricchezza alla vita sessuale e affettiva dell'uomo e della donna.

Los amores y vínculos íntimos PedroJuan Viladrich 2020-10-13 Este primer tomo se dedica a las estructuras y dinámicas básicas que pone en juego el desafío de amar. Qué es ser amadores y su tridimensionalidad: el ser don, acogida y unión. La intimidad de cada persona y sus ámbitos o territorios: el nupcial y el conyugal entre varón y mujer, el paterno y materno, el filial, el fraterno, la genealogía entre abuelos y nietos, el de la amistad y el misterio del santuario más radical. La respuesta al ¿quién soy yo? desde los amores y vínculos íntimos. Somos co-identidades biográficas íntimas. Los apegos, adherencias, etiquetas, limitaciones, defectos y malicias. ¿Qué es el realismo del amor auténtico? La desnudez y la incondicionalidad en «lo bueno y en lo malo». La libertad y gratuidad del amar. La confianza y la compañía íntimas. La unidad de vida. La gran metamorfosis del amor propio: la transición desde la necesidad de ser amado a la capacidad de amar. Las grandes fuentes de los parentescos: los «míos» en la carne y en la sangre.

La sessualità secondo Giovanni Paolo II Yves Semen 2011

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La pareja imperfecta Mariolina Ceriotti Migliarese 2021-06-07 No son pocos los libros publicados sobre relaciones de pareja. Desde el observatorio privilegiado de su consulta de psicoterapia, la autora ofrece ahora un texto de enorme valor para parejas jóvenes y maduras: de quién enamorarse y cómo rehacer una relación dañada, el peligro del aburrimiento, el sexo como modo de conocerse, el sentimiento de culpa, qué sucede en la pareja cuando nace un hijo, la gestión de la ofensa, la cólera y el perdón. Acude para ello a casos frecuentes en el entorno de cualquier lector, y ofrece explicaciones que ayudarán a sortear los obstáculos y llevar la relación de pareja "hasta que la muerte nos separe".

ERO GAY a Medjugorje ho ritrovato me stesso Luca Di Tolve 2020-06-19 Una storia che farà discutere. Un cammino personale iniziato a Medjugorje che ha portato Luca ad una conversione profonda, grazie alla fede lì ricevuta. Luca era gay e ha ritrovato se stesso, inaugurando una vita realizzata e felice.

Maschi Mariolina Ceriotti Migliarese 2018-01-02 «Ma a che cosa servono gli uomini?». È una domanda che ricorre sempre più spesso tra le giovani donne... Nella nostra società complessa il cosiddetto «sesso forte» si sta rivelando, invece, quello più fragile. I maschi odierni, oscillanti tra narcisismo e aggressività, tra solitudini e dipendenze, sono disorientati di fronte alle sfide che li attendono, prima tra tutte la paternità. Dalla sua esperienza di psicoterapeuta, Mariolina Ceriotti Migliarese ha studiato l'universo dei maschi in una prospettiva femminile, evidenziandone le criticità e le molte risorse: la sua riflessione è un invito appassionato perché gli uomini continuino a essere portatori di quella «potenza buona, feconda e fecondante di cui il mondo e anche la donna continuano ad avere estremo bisogno».

Gregorianum 2004

Amore e sessualità nel cristianesimo Guy Bedouelle 2007

La bellezza dell'amore negli scritti di Giovanni Paolo II:

etica ed estetica Angela Anna Tozzi 2013-09-09 Il testo richiama

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l'amore coniugale che comporta una totalità in cui entrano tutte le componenti della persona-richiamo del corpo e dell'istinto, forza del sentimento e dell'affettività, aspirazione dello spirito e della volontà; esso mira a una unità profondamente personale, quella che, al di là dell'unione in una sola carne, conduce a non fare che un cuore solo e un'anima sola: esso esige l'indissolubilità e la fedeltà della donazione reciproca. Maschio e femmina sono a immagine di Dio, perché liberi, di una libertà sponsale. L'amore è pertanto la fondamentale e nativa vocazione di ogni essere umano. In quanto spirito incarnato, ossia anima che si esprime nel corpo e corpo informato da spirito immortale, l'uomo è chiamato all'amore in questa totalità unificata. La fecondità è il segno dell'amore coniugale, la testimonianza viva della piena donazione reciproca degli sposi. Matrimonio e verginità sono entrambe vocazioni all'amore e alla comunione, seppur con modalità diverse e complementari. Sono manifestazioni particolari dello Spirito per l'utilità comune (1 Cor 12,7). Il matrimonio Sacramento costituisce un segno-realtà del rapporto soprannaturale che esiste tra Gesù Cristo-Capo e la Chiesa suo Corpo. La verginità è una realtà-segno di ciò che il matrimonio è simbolo.

Il pudore Flavio Marchesini De Tomasi 2023-06-27 Il termine pudore rischia ancor oggi di risuonare come sinonimo di limiti, tabù, complessi di altri tempi. Non si tratta solo di libertà e trasgressione: il vestire, il parlare, il comunicare in pubblico o in internet non sono mai neutri, perché rivelatori dell'intimità e della dignità di ogni persona. Il testo intende rispondere ad alcuni interrogativi sempre attuali: il pudore esiste ancora o è scomparso del tutto? La fede ha un qualche ruolo nelle scelte del vestire e della custodia del proprio corpo o della propria intimità? La perdita di un sano pudore potrebbe essere la causa di tante violenze su donne e minori, divenuti merce da possedere, esibire, consumare? Poche realtà come il pudore, forma sublime di amore, sembrano in grado di favorire una sana autostima e un'autentica

capacità relazionale, costruite sul dono di sé e sul rispetto dell'alterità. «In un tempo in cui tutto deve essere visibile, fruibile, controllabile, con la tendenza ad esibire e ostentare tutto di noi stessi, il pudore è il luogo dell'identità profonda, di ritegno, di rispetto verso noi e gli altri. Uno dei frutti dell'amore è il pudore, perché non è dominio e possesso, ma distanza e rispetto. È un distanziamento per avvicinarsi in modo profondo e integrale» (dalla Prefazione del cardinale Pietro Parolin).

Tu solamente tu. Antropologia come fondamento dell'unità e dell'indissolubilità del patto matrimoniale M. Cristina Forconi

2004 Si può ancora parlare, nel nostro occidente post-moderno, di famiglia come luogo d'incontro personale dove ognuno si fa carico dell'altro, nella buona e nella cattiva sorte? O le qualità come l'accoglienza, l'umanità, la disponibilità, la fedeltà, l'unità nella diversità, l'apertura al terzo, sono sempre più sbiadite, ricalcate dai colori più vividi che ritroviamo in un frammento di amore che, sufficiente a se stesso, non si vuole ricomporre nel disegno di un amore più grande? Abbiamo, oggi, il timore noi, uomini e donne, dell'immediato e dell'efficienza, di credere che l'amore sorpassi i nostri calcoli di tornaconto e la siepe che delimita il nostro piccolo orizzonte di vita? Osiamo balbettare che l'amore ha i caratteri dell'eterno e dell'infinito, paurosi come siamo di avventurarci in un'esplorazione umana che al solo pensiero ci offusca il pensiero e smarrisce il sentimento? Abbiamo messo così tante fortzze a difesa del nostro cuore, per sbarrare il passo al dolore della delusione e del prezzo da pagare per le nostre scelte, da uccidere la tenerezza o la fermezza, ciò che c'è di più femminile e maschile in noi? Da queste domande vogliamo lasciarci interrogare per scandagliare il senso del matrimonio cristiano, il suo significato di legame, o patto di amore libero e totale che lega le persone di pari dignità, in un amore fino alla morte, oltre la morte.

Los amores y vínculos íntimos Tomo II PedroJuan Viladrich

2021-09-22 En un extraordinario tomo II de Los amores y vínculos

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íntimos, el autor afronta de forma original, inédita y fascinante las cuestiones más polémicas, abriéndoles luz y futuro. Por ejemplo: el filo de navaja entre el don y la apropiación; la gran metamorfosis para ser amador; la igualdad y la diferencia entre varón y mujer; el mutuo y recíproco engendramiento; el paradigma completo de la pareja sexual humana; los errores y perversiones del machismo; las limitaciones y exageraciones del feminismo ideológico y sectario; las fecundas aportaciones del movimiento femenino; el quién y qué es la mujer en el ser coexistencia y el surgir de los amores humanos; la inquietante identificación de la orfandad cósmica; el descubrimiento del vínculo en los amores y la conformación en íntimas coidentidades biográficas; la libertad, gratuidad e incondicionalidad del don frente a las violencias, las utilizaciones y los engaños de la codicia sexual; las reducciones de la cultura orgásmica; la transición desde la animalidad de especie al universo de las personas; las diferencias entre la incapacidad para amar y las incompatibilidades sobrevenidas; con un final dedicado a los pilares fundamentales para mantener vivos los amores y prevenir motines, abordajes y naufragios. Con su estilo inter y multidisciplinar, el autor comunica las aportaciones de las humanidades con los avances de las ciencias experimentales, en especial, la genética y la neurología, con su reconocida libertad de espíritu, solidez argumental y respeto a la objetividad de las ciencias.

La riscoperta dell'eros Martin M. Lintner

2016-02-03T00:00:00+01:00 La morale sessuale cattolica viene ripetutamente rimproverata di avere «avvelenato l'eros» e di essere un accumulo poco aderente alla realtà di divieti ostili al corpo, caratterizzati in modo unilaterale da una visione maschile e celibataria della sessualità. In altri termini, l'etica proposta dalla Chiesa di Roma non risponderebbe in modo adeguato alla complessa realtà della vita e alle molteplici forme di relazione tra le persone. Nel volume il teologo Lintner accoglie la sfida di

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esaminare a fondo questi rimproveri e assume come filo conduttore una sessualità concepita come forma che crea relazione e dona vita, come linguaggio dell'amore e fonte di gioia e di piacere. Tuttavia, essa è anche il luogo in cui si esprime la vulnerabilità delle persone e dei loro rapporti, fino alle degenerazioni dello sfruttamento e dell'abuso sessuale.

Giovanni Paolo II. 25 anni di pontificato 2003

Sessualità casomai... Michelangelo Tortalla 2004

L' Ultima enciclica di Paolo VI Renzo Gerardi

2019-01-25T11:06:00+01:00 A due mesi dagli eventi del maggio 1968, che avevano innescato, tra l'altro, la cosiddetta «rivoluzione sessuale», Paolo VI firma e promulga la sua settima e ultima lettera enciclica, conosciuta universalmente come "Humanae vitae". In quel testo papa Montini sintetizza la dottrina della Chiesa sulla genitorialità responsabile, sul valore della vita umana, sulla bontà dell'amore coniugale. La Lettera mette in guardia dai limiti della tecnica, che non può da sola risolvere i grandi problemi dell'uomo; ricorda la necessità della rinuncia nella vita morale e i pericoli dell'egoismo; smaschera il pericolo dell'aborto, cui porterebbe una mentalità anti-natalista a oltranza; fa intravedere i grossi rischi indotti dal consumismo. Le tematiche poste dall'Humanae vitae vanno ben oltre le questioni della sessualità e del controllo della natalità. Nell'enciclica si affrontano due visioni del mondo, due concezioni della persona umana, del significato del corpo, della creazione, dell'autonomia della libertà umana. Sono due nozioni della coscienza e dell'autorità, e anche - per così dire - due visioni differenti di Dio.

La mistica dell'intimità nuziale Carlo Rocchetta

2019-06-05T16:10:00+02:00 Un gran numero di coppie vive l'intimità nuziale come un dato scontato, senza alcuna meraviglia o stupore. Al contrario, nell'esortazione post-sinodale *Amoris laetitia* papa Francesco ritiene che «vissuta in modo umano e santificata dal sacramento» essa sia «via di crescita nella vita della grazia». Il libro di Carlo Rocchetta si propone di fondare

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queste prospettive in termini teologici e di indicare percorsi di santità per la coppia, vivendo la vita coniugale in tutta la sua ricchezza sacramentale. L'analisi dell'autore permette di mostrare come l'intimità nuziale rappresenti un'attuazione della grazia del sacramento e come di conseguenza gli sposi siano chiamati a un itinerario di ordine mistico che trova la sua massima forma espressiva proprio nel vissuto della loro intimità.

L'arte di comunicare D. Correra 1997

L'albero Della Conoscenza Del Bene E Del Male Secondo

Giovanni Paolo II Andrzej Stanislaw Budzinski 2020-05-18 Libro "L'albero della conoscenza del bene e del male secondo Giovanni Paolo II" mette l'uomo nel Paradiso Terrestre di fronte dell'albero della conoscenza del bene e del male per cercare le risposte della verità della sua natura. Dove è la sua felicità e libertà? Dove è la sua dignità? Giovanni Paolo II analizza l'uomo proprio alle radici della sua esistenza e ci da le risposte che rivelano: chi lui è e da dove proviene? La risposta è molto semplice - Dio è la risposta a tutte le esigenze dell'uomo. Soltanto in Dio l'uomo può trovare il vero senso della propria vita.

Karol Wojtyła-Giovanni Paolo II Graziano Borgonovo 2003

Genere e religioni in Italia. Voci a confronto 2014

Manuale di bioetica Elio Sgreccia 2007

Dal "centrismo" al Sessantotto Marco Invernizzi 2007

Guardo con ammirazione lo Sposo Opera Madonnina del Grappa

Centro di Spir. P. E. Mauri 2012-07-01 Giovanni Paolo II rimane una figura da tutti amata e presente nella memoria collettiva. E prima di tutto in ragione di quanto egli è stato, manifestando nella sua persona quell'unità di mente e cuore, di umano e divino, che rende l'uomo semplice e...

Amore e matrimonio Assunta Scialdone 2013-06-14 Non è difficile essere convinti che l'amore sia l'anima della comunità coniugale e che ciò diventi realtà costituisce la più intima ed autentica aspirazione di ogni coppia di sposi. Tuttavia, l'interrogativo su cosa sia l'amore coniugale non ha una risposta

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altrettanto scontata. Si potrebbe riassumere questo breve saggio, affermando che, normalmente, nell'antichità ci si sposava senza amore, oggi, invece, l'amore è l'ingrediente principale di qualunque matrimonio ma paradossalmente se ne è smarrito il significato: tutti si sposano per amore ma quasi più nessuno sa cosa esso sia. Il percorso affrontato nelle pagine di questo testo si muove tra questi due poli e, nel tentativo, di ricomporre la visione completa, prova a dare qualche risposta non facile e non scontata. Sicuramente non quella che va per la maggiore.

Incapacità educativa dei coniugi verso la prole come incapacità ad assumere gli oneri essenziali del matrimonio (can. 1095,3°)

Alberto Vanzi 2006 Il presente lavoro è suddiviso in due parti: la prima analizza l'educazione della prole all'interno del bonum prolis del magistero e del codice, tesa ad accertare quali aspetti della prole sono essenziali al matrimonio e i doveri coniugali assunti nello scambio del consenso. Nella seconda parte si approfondisce l'impossibilità del genitore di astenersi da azioni lesive nei confronti di un figlio secondo il can. 1095, 3° della giurisprudenza rotale.

A immagine di Dio, cioè uomo e donna Aldo Bertinetti 2009-01-01 Il libro ha come tema centrale la spiritualità del matrimonio e della famiglia e si rivolge agli operatori pastorali per offrire loro, oltre a concetti basilari di morale fondamentale, anche spunti e riflessioni su altri campi della teologia e sulle...

Il fuoco e i falò. La sessualità e l'Eucaristia Raimondo Scotto 2009

Il prezzo del cuore Cèlestin Avocan 2012-12-13 Il titolo mette in evidenza il paradosso di una società fondata sui soldi e il potere economico, in cui tutti si impegnano a vendere tutto, pure le cose che non entrano nella logica del comprare o del vendere.

L'economia è importante, ma la realtà nella sua pienezza e la vita nella sua complessità, sono una cosa diversa. Tra queste "cose" per le quali non esiste uno scontrino, possiamo annoverare l'amicizia, l'amore e la persona stessa: tre realtà che intrecciate trovano nel cuore una loro sintesi organica e simbolica. L'amore

non può collocarsi nell'ordine dei soldi, ma del cuore, altrimenti genererebbe violenza e aggressività. E' la persona umana che interessa come soggetto capace di amore perché mossa sempre dalla bellezza tende dalla vita materiale verso delle realtà più grandi e più vere. Perciò l'espressione più preziosa dell'apertura verso gli altri è l'amore.

In cammino verso l'amore. Scopri il tuo fidanzamento.

Guida per chi anima gli incontri di preparazione al matrimonio Michele Giura 2001

La famiglia nel cuore e nelle parole di Giovanni Paolo II
(1994-2004) B. Capalbo 2005

La Sessualit Secondo Giovanni Paolo II :

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of finding the perfect eBook and explores the platforms and strategies to ensure an enriching reading experience.

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